

CHAPTER II

BRAHMAN, PURUSHA, ISHWARA—
MAYA, PRAKRITI, SHAKTI

It is there in beings indivisible and as if
divided.

GitQL ^

Brahman, the Truth, the Knowledge, the
Infinite.

Taittiriya Upanishad. ^

Know Purusha and Prakriti to be both
eternal
without beginning.

G^a.t

One must know Maya as Prakriti and the
Master of Maya as the great I^ord of all.

Sivetaswatam Upanishad. ^

It is the might of the Godhead in the
world that turns the wheel of Brahman.

Him

one must know, the supreme I^ord of all
lords,

the supreme Godhead above all
godheads

Supreme too is his Shakti and manifold
the

natural working of her knowledge and
her force.

One Godhead, occult in all beings, the
inner

Self of all beings, the all-pervading,
absolute

without qualities, the overseer of all
actions,

the witness, the knower.

Swetasivatam Upanishad. ||

THERE is then a supreme Reality eternal, absolute
and infinite. .Because it is absolute and infinite, it
is in its essence indeterminable. It is indefinable
and inconceivable by finite and defining Mind; it
is

ineffable by a mind-created speech; it is
describable

*XIII. 16. +11. 1. 1.

tXIII. 19.

§iv. 10. 11 vi. i, 7, 8,

